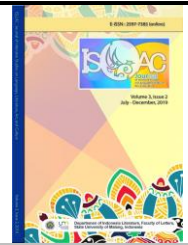


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JAVA LANGUAGE IN THE MADURESE CROSS CULTURE

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ABSTRACT

Indonesian society in general is bilingual. They mastered the first language (B1) of the local language and discussed the second (B2) Indonesian language. There is a small part of the multilingual community, besides mastering BD and BI, also mastering foreign languages. Nevertheless, the mastery process of each language varies according to the development of Indonesian society. Regarding language and culture, the famous adage that has become truism is "language exists and grows in a cultural environment, and cultural values are expressed in a typical manner in the local language" symptoms associated with the occurrence of bilingual societies in Indonesia specifically or in the world at generally, the other one is through language contact. language contact is the influence of one language on another language either directly or indirectly. due to the occurrence of language contact for users of the language is often interferent or transfer arises. A form of language relativity and cultural relativity is a form of sporadic cultural values often revealed at the lexical level. If the relativity of language and cultural relativity are brought into the realm of second language teaching or foreign languages, there will probably be misunderstandings in communication and in the learning process.

INTRODUCTION

Today, most people in the world have bilingualism or bilingualism to communicate. The most important means of communication are language. Language is used as a verbal means for contact, interaction and communication to meet various needs. Indonesia is a multiethnic country that has hundreds of different languages. With

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the diversity of languages, it makes regional languages one of the indicators of ethnic identity.

In speech society, language has a variety or variation used by the speech community. With cultural, social, and situation backgrounds, the speech community can determine the use of the language. In the view of sociolinguistics, linguistic situations in bilingual or multilingual societies are very interesting to study.

According to Haugen (1972: 161), language is a social institution that is parallel to other institutions, such as law, religion, or the economy of society, as well as being a social facility that facilitates and connects with other institutions. As an institution, language becomes a symbol of community groups or community institutions. Haugen's statement is reinforced by Saussure's view (1993: 25) which says that language is the same social institution as other social institutions, such as marriage and inheritance. This proves that attention to the social dimension of language is very important. Therefore, reviewing the language cannot be separated from its relationship with its speaking community.

Directly and indirectly, language studies have a social function that provides an overview of the phenomenon of social change that occurs in a society. The phenomenon of language selection in the speech community in the Probolinggo Regency is a linguistic phenomenon that is interesting to study. This is because it is closely related to the background of the native language of the speaker, especially if it is associated with the presence of various languages in Indonesian (BI) and the level of speech in the Javanese dialect of Madura (BJM).

DISCUSSION

1. The Language and Culture Phenomenon of Probolinggo

with regard to the phenomenon of variations in language choice between Indonesian (BI) and regional languages (BJM) in Probolinggo Regency, it can provide a clear description and description related to the situation in the Probolinggo District. theoretically and empirically it aims to describe the role and domain of the use of BJM and BI in the context of speaker communication in the Probolinggo Regency which is related to the factors that are owned and applied in the community.

Aims to gain an in-depth understanding of the phenomenon: 1) a form of variation in language choices in the community of Probolinggo Regency; 2) the social domain of the use of Javanese Language Dialect Madura by the people of Probolinggo Regency; 3) the form of code switching and code mixing that occurs in the community of Probolinggo Regency; 4) determinants in variations in language choice in the community of Probolinggo Regency; 5) the pattern of language use that occurs in the community communication interactions in Probolinggo Regency, and 6). the form of the implementation of local content education in the languages of the district of Probolinggo.

The variety of languages arises because of the need for speakers of the existence of communication tools that are in accordance with their social situation. According to Suwito (1983: 148) the existence of various kinds of languages indicates that the use of language is diverse. Language diversity is determined by various aspects outside the language, for example social status, age, gender, and ethnicity. The difference in dialects and accents is one proof that their existence is influenced by social aspects.

The speaker community uses language as a communication need according to the situation they face. Communication events include three things, namely the field (field), atmosphere (tenor), and ways (mode). Medan is a term related to a thing or topic, which

is about why the language is used. In essence, the field is the subject or topic in a conversation such as politics, economics, and technology. The diversity of this language often shows the language barrel or register which is characterized by the use of jargon. The atmosphere refers to the relationship of the role of conversation, namely the social relationship between the speaker and the partner in the conversation

The atmosphere focuses on how language selection is influenced by social relations between speakers and speech partners or writers and readers. According to (..... ref ...). atmosphere in aspects of politeness, diversity is a formal measure and whether or not a speech and the status of the participant involved in it. The atmosphere can also be reflected through the use of ways of speaking. The greeting of the ladies and gentlemen, the context of their use will be different from the use of greeting words on and aunt. Furthermore, the atmosphere also influences the variety of language choices in the distribution of language styles, such as intimate, relaxed, formal, consultative, and frozen varieties.

How to refer to the role played by language in communication, including the role connected with the path used when communicating. The point here is whether the message is delivered in written language, oral, written to be written, and oral to be written. Communicating through letters will vary in language, especially when compared to various languages when communicating face to face. In multilingual communities like ours, there are various codes, both in the form of languages, variations, dialects and styles that can be used in social interactions. With the existence of these codes in daily interactions, community members will choose the code that suits their needs and the factors that influence it.

(.ref). There are three categories in language selection, namely first, choosing one variation from the same language (intralanguage variation); second, code switching, which means using one language for one purpose and using another language for other purposes in a speech situation; third, code mixing which means using a mixture of languages in the form of other language fragments when using a language in a speech situation. The process of language selection is usually characterized by a set of interaction situations grouped based on the same field of experience and at stake by shared goals and obligations, such as family, neighbors, religion, work, school environment and others.

Relevant domains in a society classify speech acts and speech events into groups of sociolinguistic situations whose components are the same between them and are usually accompanied by the use of the appropriate language or variety of languages. This concept usually applies because of language-switching in various linguistic societies and socialized societies. In this context, different domains require the use of different languages or languages. It can be said that the realm is the relationship between the participant's speech status, the background of the speech event, and the topic of conversation. Factors that influence language selection vary for each multilingual community. There are many factors that influence language selection, namely participants, situations, content of speech, functions, and purpose of interaction.

2. Language Use

a. Family domain

Data shows that generally speaking communities living in villages tend to choose the Javanese language of the Madurese dialect in verbal interactions with fellow family members. The language of the market speaking level is the most dominant one used. The language of the speech level is more widely used between participants saying grandchildren with grandparents and grandparents-in-law.

In urban communities, there is a tendency to use mixed language, either in the form of code switching or code mixing with the dominance of Javanese in the Madura dialect. In urban communities that generally live in residential areas, there is an interesting tendency, namely the use of Indonesian which is interspersed with Javanese codes of Madurese dialect.

b. Educational realm

..... (... ref) In the realm of education, verbal interactions are carried out referring to the school setting with student participants, teachers, principals, and administrative employees. The language of instruction in schools in the teaching and learning process is generally Indonesian, both in elementary schools (rural and urban), secondary schools, and academies / colleges. Therefore, the intensity of the use of Indonesian in the school domain is very high. However, in kindergarten or elementary school in the lower classes (classes I, II, and III), especially in rural areas there are still many Javanese languages used in the Madura dialect as the language of instruction. This is because in general the first language of students is Javanese dialect Madura, while mastery of Indonesian as a second language is still lacking (... ref ...)

In addition, the use of Javanese in the Madurese dialect is often found in casual conversations outside the classroom, both among fellow students, students and teachers, as well as fellow teachers. For students or teachers who do not understand the Javanese language, the Madurese dialect will use mixed languages, namely Indonesian and Javanese in the Madurese dialect.

There are various cultures that are owned by this small city, for example Glipang Dance, Ludruk, Sea Picking, Decorative Boats, Kecak horses, goat goats, etc.

Glipang Dance was born in Pendil Village, Banyuwangi District, Probolinggo Regency has long been known to the public. Glipang Dance Derived from the habits of the community. Habits that have been passed down for generations have finally become a tradition. Pak Parmo, who is the grandson of the creator of Glipang Dance, said that "Glipang" is not the actual name of the dance. Initially the name of the dance was "Gholiban" from the Javanese language which means habit.

Ludruk. Ludruk is a form of the drama of life which is presented with the approach of the daily life of East Java people in general. Ludruk grows and develops in almost all regions in Eastern East Java, including in the Probolinggo area. The appearance of a typical Probolinggo ludruk is different from other ludruk-ludruk, namely in the language used by Ludruk Probolinggo using Javanese Ngoko language which is mixed with the Madurese Coastal language, both in the form of kidungan and dialogue of the players. Madura Ketoprak. Almost the same as ludruk, ketoprak is a traditional drama that is exhibited by an art group and performed on a stage by taking stories from history, banner stories, fairy tales and others with interspersed jokes. This art is accompanied by music from the gamelan in the form of dimples, pestles, drums and flutes. Because the story or pantun is an allusion to the Government or the Kingdom, this Ketoprak art is prohibited. However, this folk art finally grew in the countryside / coastal area.

Sea Picking Sea quotes are boat racing competitions held on the 15th of the month of Sha'ban (15 days before fasting). This tradition comes from the community which aims to welcome the presence of the fasting month.

Javanese and Maduran language have their own speech zone. Their speech zone are in the East Java province. Both of the language have speech interaction in the east region of East Java like Surabaya, Pasuruan and Probolinggo. The speakers of both language have good interaction using their own language, but speakers of both language

have clearly understand one of each. In that fact, researcher interested to research their relationship. Purpose of this research are to find out about Javanese and Madura language fonemic correspondence, relationship and separated time both of language. The process of assimilation and acculturation of Javanese and Madurese culture is a distinctive feature in all lines of society's social life and educational environment (Mahsun: 2010).

c. Implementation of Javanese Language Education through East Java Pergub

Local language subjects as a local content must be in schools / madrasas. based on East Java governor regulation number 19 of 2014 concerning subjects in regional languages as a local content must be in schools / madrasas. in accordance with the provisions in article 42 paragraph (1) of law number 24 of 2009 concerning flags, languages, and national symbols and national anthem, the local government must develop, foster and protect regional languages and literature in order to continue to fulfill their position and function in appropriate social life with the times and so that it remains a part of Indonesia's cultural wealth.

In accordance with the provisions in the appendix of minister of education and culture number 67 of 2013 concerning the basic framework and structure of elementary school / madrasah ibtidaiyah curriculum, number 68 of 2013 concerning the basic framework and structure of junior high school curriculum / madrasah tsanawiyah, number 69 of 2013 concerning the Basic Framework Aliyah Senior High School / Madrasah Curriculum Structure, and Number 70 of 2013 concerning the Basic Framework and Curriculum Structure of Vocational High Schools / Vocational Islamic Senior High Schools, then regional languages as local content can be taught separately; that based on the considerations as referred to in letter a and letter b, it is necessary to establish Regional Language Subjects as Required Local Content in Schools / Madrasas with the East Java Governor Regulation. Minister of Education and Culture Regulation Number 67 of 2013 concerning the Basic Framework and Curriculum Structure of Primary Schools / Madrasah Ibtidaiyah; Minister of Education and Culture Regulation No. 68 of 2013 concerning the Basic Framework and Curriculum Structure of Middle School / Madrasah Tsanawiyah; Minister of Education and Culture Regulation Number 69 of 2013 concerning the Basic Framework and Curriculum Structure of Senior High Schools / Madrasah Aliyah; Minister of Education and Culture Regulation No. 70 of 2013 concerning the Basic Framework and Curriculum Structure of Vocational High Schools / Vocational Islamic Senior High Schools;

Considering that

1. Local content is the material of study in educational units that contain content and learning processes about local potential and uniqueness that are intended to shape students' understanding of potential in the area where they live.
2. Regional language is a language that is used from generation to generation by the people of East Java which consists of Javanese and Madurese Language.
3. Regional language learning is learning in schools / madrasas that use thematic integrated curricula adapted to the national curriculum.
4. The lesson hours are the division of time for subject learning every week.
5. Assessment of learning outcomes is the process of gathering and processing information to measure student learning outcomes. •
6. Supervisors are professional teachers who are appointed by the Head of the Regional Service who are responsible for supervising and giving

consideration in developing regional language learning in schools / madrasas.

7. Regional language teachers are qualified teaching staff as subject teachers who have the authority and background of regional languages that are in accordance with their specificities, and play a role in learning regional languages.
8. Regional languages are taught separately as mandatory local content subjects in all schools / madrasas in East Java, which include Javanese and Madurese languages, with the curriculum as stated in the Appendix.

3. Multicultural Content Based Language Education

a. Definition of Language and Culture

language besides being used to convey the recording of elements and cultural values now, it can also be used as a means of inheriting culture itself. According to Kridalaksana (2013) language is an arbitrary sound symbol system, which is used by members of a society to work together, interact and identify themselves. Deddy Mulyana (2016: 117) provides an understanding of culture as a holistic lifestyle. Culture is complex, abstract and broad. Many aspects of culture determine communicative behavior. These socio-cultural elements are spread and include many human social activities.

From this definition, an understanding of culture can be obtained, namely a system of knowledge which includes a system of ideas or ideas contained in the human mind, so that in everyday life, culture is abstract. Whereas the embodiment of culture is objects created by humans as cultured beings, in the form of behaviors and objects of a real nature, for example patterns of behavior, language, living tools, social organizations, religion, art, etc., which all of which are intended to help humans carry out community life.

b. Language Ethics and Language and Culture Phenomenon

language systems have a function as a means of ongoing human interaction in society, meaning that in acts of language behavior must be accompanied by norms that apply in that culture. Language behavior systems according to cultural norms are called language ethics or language procedures. Language ethics is closely related to the selection of language codes, social norms, and cultural systems that apply in one society. Therefore, language ethics will, among other things, regulate: a). What should we say at a particular time and situation to a particular participant regarding the social and cultural status of that society; b). What variety of languages is the most reasonable we use; c). When and how we use our turn to talk, and interrupt other people's conversations; d). When to shut up; e). What is the sound quality and our physical attitude in speaking.

Language is not only a "property" in humans that is unilaterally studied by linguists, but language is also a tool for interpersonal communication ... (ref) ... Communication is always accompanied by interpretations which contain meaning. From a discourse point of view, meaning is never absolute, always determined by various contexts which always refer to the signs contained in human life in which there is culture. Therefore language has never been separated from the cultural context and its existence has always been overshadowed by culture.

Language is no different from other living beings, born small, then develops and reaches maturity, then experiences a period of consciousness. The notion that language is something static is a false assumption. In semantic analysis, Abdul Chaer (2012) says

that language is unique and has a very close relationship with the culture of the wearer community, so the analysis of a language only applies to that language, cannot be used to analyze other languages.

For example the word fish in Indonesian refers to the type of animal that lives in water and is usually eaten as a side dish; in English commensurate with fish; in the language of banjar called iwak. But the word iwak in Javanese does not only mean fish or fish. It also means that meat is also used as a side dish (rice-eating friend). In fact all side dishes like tofu and tempeh are often also called iwak.

Why does this happen? all of this because the language is a cultural product and at the same time a cultural delivery container of the language community concerned. In the culture of the English people who do not know rice as staple food there is only the word rice to declare rice, rice, rice, and rice. Therefore, the word rice in a certain context means rice in another context means rice and in another context means rice or rice.

Likewise the Javanese language has dozens of names / synonyms for one type of item (noun) starting from those still in the tree, freshly picked, until it's dried. like rice, coconut, like falling words (verbs), roads and others, and all of that is a wealth of Javanese and Madurese languages.

Some of the features of the language are used by a nation, or certain regions to limit the ways of thinking and the views of the nation or region concerned to the phenomenon where they live. thus the composition of language and other features it has is a basic factor in how a society views the nature of nature and where they are.

people we don't know, can we predict the origin and identity based on language and manner of speech, if he uses Javanese, we can predict that he is a Javanese citizen, if he speaks Madura, we can predict that he is a Madurese citizen. but what about the status of pandhalungan, speaking in the Javanese dialect like what happened to the people of Probolinggo.

People we don't know, can we predict the religion they adhere to based on their language and speech. People we don't know, can we predict the level of education based on the way they speak too. A person who speaks using scientific words can make sure that he is an intellectual, whereas the person who speaks vulgarly, it can be predicted that he is a layman. People we don't know, can we predict whether he is happy or sad by paying attention to his speech. If he uses emotional words, we can predict that he is experiencing a disaster, and vice versa.

From here, the function of the language is not just a communication tool, but more than that language is also a reflection of the speaker's culture which can be used as an interpreter of his identity. Thus, language can function as a personality identity, as a means of connecting between family members, as a means of knowledge transformation, as well as a communication tool between citizens of their speakers.

A nation or region, even though its citizens have different personality traits, but in many ways they have reactions that the same (there are general similarities) in responding to a problem. but there must be a difference because it adapts to the characteristics of the region and culture. the similarities and differences in reactions are born due to the common norms, values and behaviors that they share.

Beliefs, arts, laws, traditions and others that are owned by a community through the learning process. Language is the main element and especially in a culture, because the function of language is more dominant than the function of other cultural products, where language can be considered as a means of communication and transformation of science in a society. Language is the main medium for members of the language community in the process of reception and production of information, so the culture of a

society can develop if it is supported by the development of its language and is not impossible to disappear because the language is unable to express the culture it contains. From this description it is clear that the relationship between culture and language is very close, therefore, between culture and language is inseparable, separating language from culture is a business that will end in vain.

c. Urgency of Culture in Language Learning

We have seen from the explanation above that good mastery of language, especially in communication, is not only based on mastery of linguistics, but also includes mastery of someone to choose the form of language appropriate to the context, so that an understanding of the speakers' culture is needed in addition to good mastery of culture own. This kind of business is called cultural-based learning. So learning languages is not only about the structure of language. but more than that, studying external languages and cultures and cultural values are introduced through language.

This lack of understanding of culture has resulted in one person or learner being trapped in the structure / grammar of language, especially in oral communication. Moreover, it is exacerbated by the conventional learning method, which focuses on mastering grammar. To avoid these mistakes, understanding of culture is needed, among others, through the planting of socio-cultural contexts. The use of this socio-cultural context as learners uses the context of the mother's language culture / first in communication.

As a result of the lack of cross-cultural understanding of the language learned, among them are learners who often enter the culture of mother tongue when communicating with these foreign languages, or which can be termed events of interference or language errors. Those are some of the reasons for the need for Javanese language learning based on understanding Madurese culture, it is hoped that students can use it for better, correct and useful communication tools, considering using the Javanese dialect of Madura, or vice versa, means having to dare to live in two cultures, which are sometimes the same , almost the same and sometimes the opposite.

d. Culture-Based Language Learning

Learning languages is not only about the structure of language. But more than that is studying external languages and cultures. Culture-based learning is a strategy of creating a learning environment and designing learning experiences that integrate culture as part of the learning process. Culture-based learning is based on the recognition of culture as a fundamental part of education as an expression of communication of an idea and development of knowledge.

In culture-based learning, culture becomes a medium for students to transform their observations into creative forms and principles about nature. Thus, through culture-based learning, students are not just imitating and / or accepting the information conveyed but students create meaning, understanding, and meaning from the information obtained. Transformation is the key to creating meaning and developing knowledge.

Thus, the culture-based learning process is not merely transferring or conveying culture or cultural embodiment but using culture to make students able to create meaning, penetrate the limits of imagination, and creativity to achieve a deep understanding of the learning subjects. The implementation of the cultivation of cultural content in learning languages, especially the Javanese language which is cultured madura or what we call culture-based language learning can be described as follows:

1). Learning materials.

Teaching material in high school education in Javanese will be better if it is able to spur students to achieve performance dimensions, namely themes and vocabulary vocabulary that can stimulate students' habits in the need to obtain information. through reading, audio (radio), audio visual (television) and others that speak Javanese. For this reason, it is necessary to provide conditions and create opportunities and conveniences to understand and access the sources of information.

Teaching material that is expected to encourage the creation of substantial language skills, namely communicating orally and in writing in diverse situations with people from different cultural and linguistic backgrounds as substantial competencies. Skills in accessing information from various sources, skills in presenting information and ideas systematically in varied forms both verbally and in writing about various themes.

Literary works need to be added to teaching material, this aims to develop students' sensitivity to cultural values contained in a language and this is usually contained in literature, both short stories, poetry and others. Furthermore appreciation can recognize further the characteristics of a language and differences between languages, in this case between the Javanese language and the Madura language.

2). Selection and Organization of Materials

Learning Javanese as a local content in the community of Probolinggo, including in the process of learning a second language, because the majority of the first language as a communication tool using the Madura language. So the selection of learning materials should be based on the principles of comparison between two cultures. the selection of material is adjusted to the developmental age and intellectual level of students and with the available time allocation, there needs to be stops and variations in illustrations and examples, so that it appears clear universality and robustness of the theory or principle taught.

In organizing the material, infrastructure is needed to support the delivery of this cultural-based subject matter. Because this Javanese language learning based on Madurese culture includes listening aspects, audiovisual media are needed that can support the program. Also the need for reading materials sourced from Javanese books to be closer to Javanese culture, then in the library should be enriched with books / magazines / newspapers in Javanese language or books that discuss Javanese culture which is certainly in accordance with the principles selection of material above. The success of the application of a culture-based learning model is also needed for teachers who have cultural standards as one of the ideal specifications of a Javanese language teacher. Ahmad Sayuthi provided ideal Javanese teacher standards, namely: 1). Able to speak Javanese, spoken (fluent) and writing well; 2). Specialized in teaching Javanese (also for non-Javanese); 3). Having a background in knowledge about Javanese culture and knowing also Madura culture.

3). Learning Methods with a Cultural Approach

Language learning is similar to learning activities in general, namely a series of mental processes that are active in seeking, remembering and using knowledge as evidenced by changes in knowledge that allow changes in behavior. The process that occurs, both visible and invisible, has its own channel and place in the structure of the human brain.

But most importantly the teacher should create an atmosphere that makes students active in the learning process. One important thing according to the authors is that learning foreign languages / regions (second languages) is not the same as learning mother tongue. Foreign languages are different from the characteristics of learning mother tongue. This difference will have implications for the method to be used. If young

children in learning mother tongue fit in with the direct method, mothers are native speakers because the children have not had any capital about language. In contrast to people who learn foreign languages that have been embedded in the mother tongue, the most suitable method is the conversation method.

sudaryanto, 2016 "The conversation method is very supportive in language learning in cultural aspects". By analyzing the similarities and differences in the culture of the two languages (Madura and Java) will accelerate the mastery of Javanese language and can improve communicative skills in aspects of culture that are needed in the world of communication as described above.

4). Evaluation

Assessment / assessment is a process of controlling quality education (educational quality control) carried out continuously at various levels, levels, and units of education both concerning the process and output of education. Information related to this control is needed to obtain information relating to education programs implemented in the regions and educational institutions. Furthermore, the information is used as a backwash regarding education management performance, student ability, teacher performance, and the effectiveness and efficiency of the educational process. Learning Javanese as an additional learning (local content) is also time to form a national-level evaluation, for the sake of further study interests such as going to college with a special regional language department (Java).

CONCLUSION

Language and culture are two things that cannot be separated, both have very close and influential relationships. Language must be accompanied by the norms that apply in the culture in which the language is used. Language behavior systems according to cultural norms are called language ethics or language procedures. What governs what we have to say, what kind of language is most reasonable to use, when and how we use our turn to speak, and how our sound quality and physical attitude in that speech.

Good mastery of language, especially in communication, is not only based on mastery of linguistics but includes mastery of someone to choose the form of language that is appropriate to the context, so that an understanding of the speakers' culture is needed in addition to good mastery of their own culture. Culture-based learning is a strategy of creating a learning environment and designing learning experiences that integrate culture as part of the learning process. Culture-based learning is based on the recognition of culture as a fundamental part of education as an expression of communication of an idea and development of knowledge. The implementation of cultural content planting in language learning especially Javanese language can be integrated in the following stages: a) learning material, b) material selection and organization, c) learning methods with cultural approaches, d) evaluation.

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